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MY REVEREND AND RESPECTED BRETHREN,

It is some years since I have held my present office, and though we have not been without official intercourse, still is it for you to determine whether I ought to apologize for not having thus performed my supposed duty much sooner, or rather for having done so at this time. If the former, I have only to say I felt averse to putting you to any inconvenience, considering that my predecessors have, generally speaking, abstained from formally charging their clergy. The truly venerable man to whom I have succeeded, did so only once during his long incumbency. If, on the other hand, you deem me too ambitious of authority in having done so even thus late in my day, my defence is, that the late Legislation on Church Reform, whilst it has been unscrupulous as to other offices and dignities has rather fostered that I have the honour of holding, and, prospectively providing for its more adequate support, and for any doubt that might exist as to its extent of duty and authority, where it had fallen into disuse, has enacted that henceforth all Archdeacons are on an equal footing, thus hinting at least that we are no longer to decline an equal and similar discharge of our function. Although my reward is probably very far removed, and personally I may never receive it, yet would I not willingly, under present existing circumstances, decline what I seem to be called to by the change and spirit of the times. At my time of life, too, I must feel what is fit I should

do must be done quickly; and that it becomes me to prove myself as willing to encounter increased labour and pain, as to receive augmented hire and reward. But your willing attendance under no formal restraint of citation, for which I offer my acknowledgment, appears to make any apology unnecessary. Yet have I no reason to suspect I am performing a work of supererogation, for the annual charge on your respective benefices payable to my office is a sufficient proof that the present occasion is an incumbent duty, and documents, I am told, appear in the Archives of the See which prove it. I am inclined to conjecture that when the distinct duties of the other two Archdeaconries of this Diocese ceased, on their annexation to the See, some 150 years ago, or more, my predecessor of that day availed himself of the instance, and ceased also from the more ostensible and burdensome part of his office, thus commencing an example which has been willingly followed, for the most part, to the present time.

When the nature and character of this visitation is considered, divested as it is of the greater state and solemnity of the Episcopal, and you meet me as ministers of the same grade in the church, strictly speaking, you will consider it an occasion rather of taking council together, than of receiving a weighty charge; and as far as this is concomitant, my elders and equals in age will be indulgent, and you my younger brethren will listen with patience, when I briefly exhort you, after alluding more at large to temporal matters, to persevere in a zealous discharge of

those spiritual duties we all equally have in hand, in order that your ministry be not blamed in these times of trial and rebuke.

The office in which I now address you, seems always to have existed in the christian church; and in this ancient British portion in its original simplicity, divested as it is with us of the appendages of courts and officials, which in England were the addition of after times, when the Prelates being much engaged as the chief scholars of the realm (Stat. Claren.) in negotiating the temporal concerns of the crown, delegated a great share of their spiritual office, in some parts, to a Rural or Urban Dean called Archpresbyter, and finally to another functionary who being more personally attached to the Bishop as his Deacon or attendant minister, obtained by degrees more than his original power, and assuming the name of *Archdeacon*, displaced in some cases these Deans, and usurped or established the Courts I have alluded to, which, if they gave more importance to the office, added nothing in real usefulness. I cannot help remarking on this view of the office, that, considering its duties extend over a certain number of Deanries, the name of Archidecanus, *Archdean*, and not Deacon, would be more appropriate at present, and it would be only reverting to a previous title and office. It might be objected that this would give him a more honourable title, as it meets the ear, than the Dean of the Cathedral Church, whose office, theoretically speaking, is for some reasons, the higher one, and particularly as presiding over that select body of clergy which has a

decided preeminence in the Diocese. Yet the Canonists since the time the Archdeacon was permitted to take Priests orders, give him the precedence of the Cathedral Dean, when the latter is not acting in Chapter, because of the largeness of his jurisdiction, (Lyndwood) though the Dean be superior within the Cathedral. "Nor is it material," says my authority, speaking of his rank in the ministry, "whether the Archdeacon be Doctor or not, for jurisdiction goes before title." The Rural Deanry of D. Clwyd which I serve, had once one of these Deans I mentioned, who had his official, &c. and is therefore not now included in any of the three Archdeaconries of this Diocese. The same may probably be said of the Deanry of Arustly, and for the same reason. This is the account which writers give of this office, as it exists in England; but in Wales, we may think, excepting the two instances I have mentioned, from the absence of courts, &c. it has not varied from its original simplicity, having not so much *jurisdiction*, strictly speaking, as the right of enquiry and inspection. For my own part I regret nothing in the difference which seems to exist between an English and a Welsh Archdeacon, but the practice of holding the court for admitting the Churchwardens to their office, to whom I humbly conceive I could make myself useful, by delivering a charge on that occasion, on the nature and extent of their duty, as they need it much more than the Reverend audience I am now addressing, and I think it probable that the Churchwardens were admitted to their office at the Archdeacon's visitation, previous to the Bishop's

assumption of the inferior office, who, consequently, delegated its function to his Chancellor. But be this as it may, I have in one instance assumed the task of charging the Churchwardens immediately after their admission, and at the conclusion of the Chancellor's visitation, and may yet repeat it, though I would suggest the practice to the Rural Dean, or the Surrogate who presides on the occasion. It would be attended with a good effect, and performed, I am sure, with as much propriety as if continued by myself.

But to pursue my view of the office I sustain, I should not do it justice were I not to suggest its primitive, and I might almost say, its scriptural origin, even from the time when Paul and Barnabas took with them John to their minister or Deacon; and because in reading the lives of eminent Fathers of the Church we find it mentioned often, that they once served as Deacon to the Bishop of Ephesus, Alexandria, or Antioch,—in short, were what in modern times is called the Bishop's Chaplain. For the office related once, in a great measure, to enquiry into the character and attainments of candidates for the ministry, which appears from our ordination office to be part of its present function, and continuing a delegated inspection of them after their admission. But whatever might have been the precise limits of the office in the primitive, and thence derived into our ancient British Church, it is now, if it differed at one time, assimilated by recent legislation to that in English Dioceses, and therefore we are no longer in the dark as to its precise duties. An ancient Canon

(Edward II., 1322) of the Church of England, says "The Archdeacon shall enquire whether anything is to be corrected in the parishes he visits whether as to things or persons; he shall enforce on the Clergy the teaching to their flocks the words of the Form of Baptism." (Gibson 218 Edward I.) "He is to know," says the Canon Law, "that to him after the Bishop belongs all the care of the Clergy as it respects their mode of life, their honour, the *repairing of their Churches*, their doctrine, and diligence." (Can. Henry VIII., 1628.) Finally, in that code of law which was selected from the ancient Canons at the Reformation, and was meant to govern our Church, but from some unknown cause, was never confirmed by the legislature, though it is much respected, it is laid down that the Archdeacon is the "eyes of the Bishop," through which he is to see that all things go aright throughout the whole or his *part* of the Diocese. Considering the improved state of modern and reformed Episcopacy, considering also the diligent inspection of this not too extensive Diocese, diligently administered for years past, and at present, by Prelates of exemplary piety and high attainments, considering finally the advanced state of knowledge and learning in the Clergy, as compared with those of the age when these directions were given, I may well consult my inclination and be more brief in exhortation to the weightier points of our sacred function, whilst I detain you more at large on the more temporal concerns of our Church, which, however inferior in themselves, affect in a great degree its efficiency and well being.

And first as to the state and appearance of the fabric and sacred precincts of our parish churches. I have, two years ago, made it my business personally to inspect every one of them, and though the particular instances which offended the eye on that occasion, may meanwhile have been rectified, I will allude to them in the hope that through your remonstrance, they speedily will be, if not already, remedied. I do so less scrupulously because, strictly speaking, it involves no particular censure on the Incumbent, but on those whose excuse it is that from habit and education they are less sensible of the scandal. I only beseech of you to remind them, that though it is now no longer their *sworn* duty, yet it is still their solemnly *declared* one to provide for the more decent and becoming appearance of the House of God, and all the appendages of public worship. The neglected appearance of our Churches is the more to be regretted, because from the humble description of some of these venerable buildings, a very trifling expense, not to be felt in the poorest districts, would remedy all that is most disgusting, where substantial repair is not wanted.

The Churchwardens should be reminded, and by nobody with more effect than the Incumbent, that the interior of the walls at least should be annually white-washed, for the sake of health as well as decency; the pavement repaired where defective; the public sittings, the pulpit and desk kept erect and in joint, at the expense of the parish, and the private sittings at the cost of the proprietors, if not of the exclusive occupants, who are not at liberty

to neglect them, and would forfeit any prescriptive right they may claim, if they did so. But I am well assured the respective proprietors would most willingly accede to the very trifling cost they might be invited to incur at your request. The roof should be well cleared of cobwebs and the defilement of intruding birds; the windows well glazed and constantly cleaned so as not to obscure the light, and opening casements introduced, where they do not already exist, in order to keep the interior atmosphere pure and wholesome during the week. The communion table, and pulpit, and reading-desk, should be furnished with a decent woollen or velvet cloth, properly fringed and ornamented, if their workmanship be not such as it would be worse taste to obscure by these coverings. To these necessary particulars, I would suggest no addition except a small space properly inclosed from the body of the interior, or projecting from it externally, and if the latter, in a consistent style of architecture, where the minister may put on his surplice, and which should there be kept clean and dry. The practice of keeping the surplice in the desk and putting it on before the congregation, is unsightly at least and perverts decent customs and habiliments, which are imposed to add dignity to public worship, into an opposite effect. This remark then is by no means of trifling consequence. If to all this you could conveniently introduce one of the new invented stoves, in the Winter season, I can speak from experience, you would increase the number of your hearers. I say nothing of the substantial repairs of the walls and roof,

because these hitherto have not been generally neglected. I address myself principally to such things as concern decency and dignity of appearance. It would be an excellent thing were we to read to our congregation, once a year, and about the time the Church Rate is called for, the Homily on "repairing and keeping clean and comely adorning of Churches," which is translated into Welsh, ready for the occasion. As to the Churchyard, its fence should be kept in neat repair, with its gates and other inlets; the church paths well gravelled and weeded; the gravestones and memorials of the dead, as well within the church as those without, should be kept erect and in repair, and might be removed if the friends and representatives of the deceased should decline the expense. But they should previously have notice of the wish and intention, and there can be little question of their willing compliance, where gratitude and affection to the memory of the dead will obtain so much influence. Beasts should by no means be admitted to graze in the yard and trample on the cherished remains, a practice which shews a degree of sordid avarice in those who admit and benefit by it, and a culpable disregard of the natural feelings of relatives and friends. Nothing but sheep or goats should be admitted, and these excluded on the day of worship, and the paths carefully swept and cleared. It would be well to remind our flocks of the light in which the Church of England looks upon places consecrated to God for His holy worship, so different to sectarian notions, though in these parts, the Separatists gener-

ally exceed us in the comfort of their places of worship, which is even more than may be accounted for by their more recent construction. I need not describe the peculiar rites and ceremony with which the chief Pastor dedicates a newly-erected Church to God, and consecrates and sets it apart to holy purposes alone. We have reason to thank God that this pious usage is now often and in all parts exhibited. We have witnessed it more than once in this district of late years, and thankfully anticipate its yet frequent recurrence. The ceremony is truly edifying, and directs us in what estimation we are henceforth to hold the holy structure thus separated to heavenly views. We attribute no charm, as it were, to the ceremony, for to an unprejudiced mind, it is as intelligible relating to God and religion as any civil conveyance to the state and the public. From the time of consecration it becomes the *House of God*, a sanctuary, a holy place, and as much *His* right and property as a palace is a King's house, and we are pledged to keep it repaired and furnished with the contribution of our substance. And as there is always a certain form of words and ceremony, by which a civil right is conveyed, so consecration is the form whereby a thing or structure is made over to God for his honour and worship, from which time it becomes unjust, unlawful, or whatever stronger word you can make use of, to dishonour it by neglect or employing it to secular purposes. The injustice is great and still more audacious in proportion to the right overlooked and the dignity invaded. By being directed against God it

grows to the impiety we call *sacrilege*, and is punishable in the Ecclesiastical Courts, and involves a strange oversight, to say no worse of it, of the solemnly declared promise of those who have undertaken this superintendence. In the advance of wealth and civilization, and consequently of correct taste and feeling of propriety of every description in all other departments, why should the state and appearance of these ancient and venerable structures, consecrated to the most honourable of all our public assemblies, and whose maintenance is a legal charge on the property of the country, be the only exception? "Surely we attach no superstitious veneration to temples made with hands, and as perishable as the frail bodies of the worshippers within them; yet as has been said by the writer I quote, that man is not to be admired who does not feel an awful respect for the building in which he himself has succeeded his ancestors in worshipping on the day of God's holy rest, and others made holy by the church,—the fabric in which he was made a member of Christ's mystical body, received into Christ's Holy Catholic Church by the rite of Baptism, in which he knelt perhaps before the Bishop in confirmation; and plighted his troth in the rite which represents to us the mystical union that is between Christ and His Christ,—the edifice we enter for Holy communion, ~~where~~, within and around whose walls our fathers, our friends, and dearest connections sleep in sure and certain hope of a blessed resurrection to eternal life, and where lastly the funeral service will be heard, ere long, at our own interments, in comfort to surviving

friends." Surely he cannot but be gross in his affections and more or less barbarous in want of thought. "Who can enter an ancient church without feelings of reverential awe, or allow it, as far as his influence extends, to remain unrepaired and undecorated in decent simplicity." The man, be he of what denomination he may, who clamours to withhold his contribution to the just and moderated claims of this House of God, with which every denomination is connected by all or many of the considerations I have named, is that sort of person who could see his mother in rags, and not contribute to her relief. I have spoken unreservedly on this subject, because it includes a principal part of the thing I have in charge, and with a view of interesting you to farther my advice by your all essential influence with your parishioners.

It is now but proper we should congratulate ourselves on the establishment of the Bangor Diocesan Society for promoting the building, enlarging, and repairing our churches, to which I suppose all the beneficed clergy at least subscribe annually. To this society you may safely look for assistance in effecting any improvements and necessary additions, some of which I have suggested; and where previous exertion has been pushed to the utmost in the parish, to raise the necessary fund, there is little doubt you will obtain the required aid, in due proportion to the ability of the society, and the exigence of the case. To that society it will be highly gratifying, and no doubt greatly accessory to its aid, should application be made in frequent instances, to promote en-

larged accommodation in consequence of the actually increased numbers in the congregation, or even in a well-grounded view, perhaps of attracting it, as in the instance of the projected, or rather commenced removal of the parish church of Llangelynnyn, the zealous exertions of the curate* of which cannot sufficiently be commended. I trust he will be rewarded by an increased attendance on his ministry attracted, even though it be an inferior motive, by a more decent, cheerful, and commodious place of worship, and that his example and its pleasing effect may be a stimulus to others to restore the ancient structures to their original decency and comfort.

Having spoken thus at large of the duties of our Churchwardens, directed and encouraged by you my Reverend Brethren, I should proceed to the *means* the raising the necessary funds for this material part of their duty—the *Church Rate*, that fruitful source of late of opposition and ill will to our Zion. But I decline that for the present. You all well know the present unhappy state of the question from the late decision of the Ecclesiastical Court. It is however so far satisfactory, that the church herself, speaking through her own official, has evinced an impartiality for which some were not inclined to give her credit. But the Chief Justice of the Court of Exchequer has laid down as the common law of the land, that the repair of the *fabric* of the church is a duty which the parishioners are compellable to perform; not a mere voluntary act which

* Reverend Thomas Jones.

they perform or decline at their own discretion—that the law is imperative on them absolutely, that they do repair the parish church, not binding on them in a qualified and limited manner only, that they *may* repair or *not*, as they think fit. And where it so happens that the fabric of the church stands in need of repair, the only question upon which the parishioners, when convened together to make a rate, can by law deliberate and determine is, not whether they will repair the church, or not, (for on that point they are concluded by law) but *how* and in *what manner* the common law *obligation* may be best, and at the same time most conveniently performed and carried into effect. The parishioners have no more power to throw off the burden of the repair of the church than that of the repair of bridges and highways. Now after this decision there can be no doubt that the same court was prepared, when called upon, to decide for the rate when made by the minority. The Chief Justice of the Queen's Bench however, has in a very recent instance declined to do so, shewing only the discrepancy of the Canon and Common Law, and the necessity of legislation to obviate future inconvenience. An appeal has been entered against Dr. Lushington's interpretation of the Ecclesiastical Law, and for the result, or fresh legislation, we must wait with patience and yet with confidence, for the church rate involves the very principle of a church established by law. But in this peaceable and unagitated part of Her Majesty's dominions, I trust you are not likely to meet with opposition, or, should it occur, that you

will command a majority for the rate. And here I think is the place to allude to a question revived very much among us, and inasmuch as it brings us occasionally into *controversy*, like the church rate, with Nonconformists, though not of the same temporal nature, I mean our duty and determination as to performing the funeral service over the bodies of those not baptized by ourselves or brother ministers, and receiving into the church infants baptized by the Nonconformist ministry. The late case of Escot must have taught us the *peril* at least of denying the funeral rites of the church under the foregoing circumstances. Still this may not satisfy the conscience of a man of high and not uncharitable principles, who, conceiving of the apostolical succession as the only source of authority to administer sacraments, denies it to the Dissenting ministry. He may therefore think fit to brave the same martyrdom in allegiance, as he thinks, to the direction of the Rubric, and feel it his duty, as in the present case I have mentioned, to deny the funeral prayers to, and the reception into the church of those who have received baptism in a schismatical congregation. But surely he may correct his private judgment on this subject, on convincing himself, as he may, that the validity of lay and heretical baptisms, however irregular, (and dissenting ones may be taken in this light) has been the prevailing opinion in the Catholic Church from a very early age, and is therefore sanctioned by our Ecclesiastical Courts. That lay baptisms were admitted, witness what I have said as to the duty of my office in seeing

that the clergy instruct the *laity* how to administer it. This being the case, we should not, I humbly suggest, obtrude our own private conceptions and hesitate to perform the funeral service in such circumstances, or to receive into the church a child so irregularly baptized, when there is satisfactory proof that the baptism was administered with water and in the name of the Holy Trinity. But, if after all, you have any scruples in receiving such child with regard to the legitimacy of the sacrament not in the hands of what you conceive to be meant by a lawful minister, as for any other reason, there is a provisional form at the end of the office for private baptism, which you are at liberty to use.

In the answers you have given to the few questions I sent previous to this meeting, and for which I return you my thanks, I form the conclusion that the sacred edifices in general, with reference to the amount of population, are far from being adequate to the numbers that *should* attend them. I say *should* attend, for in respect to the numbers who do *actually* attend, they are alas! more than sufficient. We should not however be content with the state of this comparison, but endeavour to anticipate the return of our flocks by erecting or enlarging churches, so as to be adequate to contain them, and putting the few that are sufficient into decent and wholesome repair. With this view every church should contain one-third of the population at least, and some say one half. Considering the encouragement which the Metropolitan and Diocesan Societies afford, and most of all the tried liberality of propri-

etors, (as witness the building in which we are now assembled, principally promoted by the most esteemed and venerated inhabitant and proprietor of this county, and the constant and zealous supporter of our church when its representative in parliament :*, witness also Llangelynn, Barmouth, and Aberdovey, and the exertions now making at Festiniog, which, though impeded hitherto as to the extent projected, will yet, I doubt not, come to a happy conclusion with God's blessing. Witness the pious liberality of the excellent and munificent lady at Tan-y-bwlch,† who is ever forward in every good work) "who loveth our nation and hath built us a synagogue." With these encouragements before us, I am confident the time is not far removed when we may expect the same happy result in every parish, in proportion to respective wants, if we do but continue, my respected brethren, to labour in our vocation so as to bring about this necessity, and prove ourselves worthy of, and actually to need them. Without wishing to deny to Separatists the merit of all that is sincere in their principles, all men of enlarged christian views are beginning to see the evils of dissent and the necessity of union in a national church, in order to secure the blessing of God on our own land and the missionary cause abroad. To make ready the way for this consummation so devoutly to be wished, can we be too zealous in the nurture and admonition of the rising generation? In default of *this* our anticipations will be frustrated; but if

* Sir R. W. Vaughan, Bart.

† Mrs. Oakley.

we or our successors, in our respective cures, can hereafter remind the wanderers from the fold, of the pious care once afforded them by the church from their earliest years, and offered to all, our arguments to induce them to return and hold the faith in the unity of the spirit and the bond of peace, will be more likely, with the blessing of God, to convince their reason through the aid of their grateful affections. From the replies to my enquiries on this head, it appears that schools exist in a very great majority of the parishes in the Archdeaconry, and I doubt not the scholars are diligently instructed in the Church Catechism, and made to commence, what we trust may settle into a habit, regular attendance in the House of God, where they were made by baptism members of Christ's Holy Catholic Church. Without this labour of love, the breach is likely to become wider and wider, and we shall not be without a great share of the blame which attaches to the present deplorable state of disunion. It is not a sufficient defence that we are *ready* to perform our part and prepare for confirmation, according to the Canons, those who *offer themselves*. In the present state of things this notice is despised. But the establishment of schools, where other advantages are held forth, affords an opportunity for introducing that which, when alone, is rejected, I mean instruction in the Church Catechism. The facility afforded by Church Societies, particularly by the Society for Promoting Christian Knowledge, which all clergymen should subscribe to, for obtaining elementary books and tracts, and also Bibles and Testaments and

Prayer Books as rewards, and all at the smallest possible cost, is a great encouragement to such institutions, whether they be daily or only Sunday schools, and the necessary fund being so small, may without doubt be readily supplied even in the humblest parish. A depository for such books and a selection of the orthodox Welsh tracts of that society for dispersion among the adult population, should exist in every Deanry, and would readily be conceded to a district meeting established in its aid, the Treasurer being accountable to the Parent Society, according to its rules. The expense of a small sum every year would effect this proceeding, but the society complains that their Welsh publications are little called for. Thus shall we secure the respect and gratitude of the parents for our charitable care of their children, and induce them to peruse the wholesome doctrine contained in various tracts of that venerable society; and although they remain for a while estranged from our public ministrations, if we adopt this way of sowing our seed on the ruffled waters, we may expect to find it after many days.

There is a strong temptation to give way to indignant bitterness of spirit in these days when so much ungodly zeal is applied to induce contempt of our order, and then deride that our influence is passed. But let not this induce us, in our turn, to be careless of the stray sheep, and let us search diligently till we find them. Let us not withhold from them our pastoral visits in times of sickness and affliction. When the body languishes and the heart is sick, they

will still receive us and our message with gratitude and respect. And this, I dare say, you find by experience. Returning health and peace will bring with them a return of love towards us, or their parting breath will bequeath a legacy of the same, to be paid by their surviving friends and relatives who have witnessed our solicitude in the hour of trial. Having alluded to this principal society for promoting the success of our spiritual labours, and pointed out, though inadequately, the advantages it affords in the cure of our parishes, and in respect to schools in particular, I must not omit to mention the claims of its sister society that of Propagating the Gospel in Foreign Parts, though its very name designates it as of less private, and as it were, domestic interest to the more immediate duties of the parochial minister. Yet this has justly been said of it. "Nothing does so much to quicken piety at home and to fix permanently a due value for the privileges of the church at home, as the kindling in a parish a warmth of zeal for the spread of the word and sacraments abroad. And therefore, if in a poor country parish the mere widow's mite can be collected, it will be accepted by the great Head of the Church as that which it hath, and not in proportion to the amount, and will advance the spiritual state of the most humble contributor. "They that water others shall themselves be watered." It is my part to offer myself as your co-operator in aid of these and the other church societies. But this subject may as well be deferred till we retire hence to more private communication.

It is now nineteen years since the clergy of this Archdeaconry were publicly addressed by my truly venerable predecessor. With his usual ability and perspicuity of language, he then suggested some of the causes which had estranged the commonalty from the ministrations of the national church in Wales. The most prominent cause he suggests is the advantage which the irregular heralds of the gospel possess over us, inasmuch as our education at the seats of learning having been conducted in the English tongue, which we also use in our familiar conversation in the circle in which for the most part we move, has made us less perfectly idiomatic than other preachers in the writing and speaking our native tongue, and therefore less acceptable to mere natives both in public and private. You best know, my Reverend Brethren, how to benefit by the wisdom of this thought. From such a man, it is worthy of serious attention; but as to language, judging from many of the Welsh sermons, which have been published by our order since this remark was delivered, I should think an amendment in this respect must have been extensively accomplished; nor can I think from the specimens I allude to, that they were so unacceptable to common hearers as was then supposed. You also who are so much better judges than I am, will, I think, justify me in saying that our lower orders, so intelligent in general, are much better acquainted with their native language than the English of the same grade are with *theirs*, and that therefore *we* do not in our preaching labour under the same disadvantage as the clergy of

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England do with the humbler portion of *their* hearers. I do not however presume to controvert the remark of him who made it, who was always so judicious in all he held. My younger brethren will do well to benefit by the hint, and to study with diligence the familiar idioms of our beautiful and forcible language. Perhaps what is most wanted is a more animated, and in *appearance*, a more extemporaneous method of delivery; I mean in *appearance only*, for surely we shall be anything but satisfied with a discourse *really* extemporary, cordially agreeing with the advice given by a Reverend Brother, now numbered among those I am addressing, who in a sermon he published would have us by no means, and from respect to our congregations, offer them that which has cost us nothing, no previous consideration. Least of all, in order to conciliate popularity, should we mimic the gestures and the doleful intonations of the Sectarian pulpit. This, to say the least of it, is bad taste in a man of education, and what is so displeasing in such a place must be affectation. Another reason assigned by my predecessor, is a very ignorant prejudice against Episcopacy, leading men, imperfectly learned, to imagine and to inculcate that it is a remnant of popery. Though this ignorant prejudice is the tenet of Puritans in general, yet has it from circumstances in *our* history a greater advantage, he thought, in the principality of Wales. For instance, the same prejudice which so naturally operated, and for so long a time, against the dominion of the English crown, was strengthened also against a new dominion in the church when

the Archbishop of St. David's became subordinate to the See of Canterbury. The new Prelacy, though native, was disapproved at first and looked upon with aversion, because *then* looked on as the offspring of a foreign church. With regard to the civil government this feeling has long passed away, but as to the church, some circumstances have arisen which have rather strengthened the original repugnance, from the Bishops and Clergy becoming less thoroughly and exclusively ancient British in language and habit of thought. Hence they are led to look upon them as belonging to their superiors and Anglo-Cambrian members of the church, and hence also more readily than their English brethren do they follow the ministry of those less distantly removed from their own rank in society. There may be some appearance of truth in this reasoning, yet still I should hope it is chiefly prejudice, and that we are ever ready and never better satisfied than when really and truly condescending to men of low estate, as the true disciples and ministers of Christ in carrying out this charitable work of ours. And O! let us ever shew forth a spirit of love and condescension to the poorest members of the flock, and apply the consolations of Christ to their hearts under all their deprivations and distress! Let us visit frequently from house to house, to rebuke with earnestness their loiterings from public worship and their prejudices, if discovered, against the constitution of our church. And if we find the reality of the prejudice I have alluded to, should we not labour occasionally to prove in our public

discourses the conformity of our national church with the voice of scripture and the practice of the primitive ages, that Episcopacy is the only form of church government really of scriptural origin, however others may be permitted; that it seeks not a lordly dominion over God's heritage but to be the helper of its joy in the services it encourages and directs. Above all let us point out to them the sin of separation and rending in pieces the mystical body of Christ which is His Church; how contrary to his dying prayer for its *unity* in the faith! Yet all this "in spiritu lenitatis." Again their neglect of the great means of grace—the Sacrament of the Lord's Supper. "In all things approving ourselves the ministers of God in much patience and labour, by pureness of life, by knowledge, by long suffering, by *kindness*, by the Holy Ghost, a spirit of holiness by love unfeigned." And who is sufficient for these things? Our sufficiency is of God who alone can make us able ministers of the New Testament. Then we must be much in private prayer for the success of our ministry and call for the prayers of our people. Therefore in the use of the instructive and almost inspired Liturgy of our church, let us never omit the prayer for the ministry, on the days appointed, and the Sunday following, when generally the Bishop ordains to the ministry at the four seasons to secure more generally the prayers of the church. We lose a blessing, I doubt not, both ministers and people, in too generally omitting the prayer in the Ember Weeks. Be our conduct what it may, to be commended and encouraged or censured and rebuked, it will

receive to our benefit, in one sense or other, a hearty response of Amen, and may it impress our hearts! It *will* impress on our hearts a quickened sense of the holiness of character which becomes our sacred function and the awful responsibility we have incurred as servants in the household of faith. From the manner in which we seem to regard *ourselves*, let others be taught to regard with due estimation the dignity of our office. It is not too of trifling moment that our outward *garb* harmonize with the sobriety of thought which should reign within. I address myself more especially to my younger brethren in the ministry in exhorting them to that sobriety of dress and manner, that purity of life, as will induce those committed to their care, to view them as men regularly educated and duly instructed in the duties of the christian priesthood. Having been admitted to it by due authority after personal examination and sufficient testimonial to moral character, maintain and improve your first approval by a constant study of the Holy Scriptures in particular, and in a degree too, of those classical authors you peruse in subservience and in aid of this indispensable understanding of Holy Writ. Your lot has fallen on favoured ground, you have a goodly heritage, inasmuch as your Spiritual Ruler having the disposal of almost every preferment in his Diocese, you may confidently look for your reward in due time, and proportionate, if it may be, to your attainments, to your eminence and general merit. Giving heed in your peaceful retirements to constant study of the written word; be ever noting down

the thoughts and deductions which arise with which to edify your respective flocks. As good scribes and well-instructed in the word, be ever bringing out of your treasures things new and old. We your elders in the ministry, who have long attained to a portion of its preferment, and who are sometimes accused by our enemies of looking more after the fleece than the flock, will, with God's grace, which we implore, endeavour to shew that we have not entered it with mere worldly motives, but from higher and more noble principles of action, and that the revenues assigned by the ancient laws of the land, are the wages of services zealously undertaken and faithfully performed, and that we have put our hand to the plough, not alone for filthy lucre's sake, but of a ready mind. And let us all, whether elders in name and reality, or in appellation only, pray fervently that we may be illuminated with true knowledge and understanding of the word, and that both by our preaching and living, we may set it forth and shew it *accordingly*, so that when the Chief Shepherd shall appear we may present our people blameless through His merits, and ourselves with them, receive through Him the Crown of Glory that fadeth not away.

APPENDIX.



Note 1st, page 6, "Taking Council together."

Archdeacon Manning in his late Charge divides his Visitation, on the authority he quotes, into two distinct departments.—First, the Inspection of Particulars, of which the Clergy and Churchwardens cited together formed the Court. Secondly, the Chapter of the Archdeacon formed by the Clergy separately, assembled to take council, and any subjects relating to the pastoral care formed the business of the Chapter. The last department seems the only one belonging to a Welsh Archdeacon for want of a Court, &c., unless the late legislation extended to the Welsh church, has already, or shall hereafter, give a corrective authority. I think it right to express a doubt as to what I hazarded in page 8, viz, that the Churchwardens were sworn into office at the Archdeacon's Visitation, for if he had no Court this could not be. I have, however, seen the ancient official seal of the Archdeacon of Merioneth in the Ashmolean Museum at Oxford. (It is carved in box wood.) Query—Does this indicate that he once had a Court?

Note 2, page 9, "Bishop's Chaplain."

"All Prophets whom God employed on his messages had their Disciples to wait upon them, which is called *ministering* to them in the terms of scripture. Thus Joshua was the minister of Moses, Eliseus of Elija, &c. Thus the Baptist said he was not worthy to take away our Saviour's shoes, i.e. according to Jewish custom to be His minister and disciple. Our Saviour said "I am among you as he that ministereth," i.e. in humility as an inferior. Those whom He called His Apostles may be looked on at first as His ministers, and these Apostles when executing their commission took with them men in a similar respect. For we may easily observe that those who are called in scripture Evangelists are such as first waited on the Apostles, as St. Mark upon St. Peter, Timothy and St. Luke upon St. Paul, and Mark upon Paul and Barnabas, that by waiting on them they might learn their doctrine and become fit to be employed under them and after them. (Thorndike's Right of the Church in a Christian State) We find in consequence, and as I have observed, that the Apostles' successors, the Fathers and Bishops of the Church, had their Ministers or Deacons. These in process of time, and for various reasons, would have great power and influence, and displacing all other subordinates, assume, or be dignified with the title of *Archdeacon*. It is not by any means clear that he was necessarily in Deacons' orders only, in the present acceptation, in which respect he might have been Priest or Deacon, or not in orders at all, his special ministry to his Bishop giving him the relative name of Deacon. Yet the supposed original inferiority of

his clerical orders induces a belief that he has nothing to do with the spiritual, but only the temporal concerns of the church, such as repairs of the fabric, &c., which is a mistake. The *Oculus Episcopi* may surely look into the spiritual state of parishes, and use exhortation and rebuke when necessary. Still in the modern highly efficient discharge of the superior office he modestly abstains from these as much as possible. As to the doubt expressed whether the Archdeacon was necessarily in orders at all, this is strengthened by a document near at hand. In the Cathedral Church of this Diocese of Bangor is a Monument to a certain Esquire who was Archdeacon of Bangor,—

“Here lieth interred the Body of Richard Gwinne, Esqr.
Archdeacon of Bangor. 1617.”

Note 3, page 9, “Recent Legislation.”

I am aware that nothing has yet been legislated for the Welsh church, but we anticipate similar arrangements.

Note 4, page 20, “Baptism.”

“That which hath been said of preaching is to be said much more of Baptism. If the charge of Baptism given to the Apostles had been meant of the office of *ministering* it, not of the power of *granting* it, what reason could there be that St. Peter having converted Cornelius and his company, should not baptize them in person, but command them to be baptized? And if the Apostles employ their Deacon St. Philip to preach and to baptize, is it not by consequence that the Governors of particular Churches employ their Deacons about the same? In the Synagogue it cannot be said that the office of circumcising ever required any higher quality than that of a person circumcised. And therefore in the Church, if there be any question whether a person be admitted to Baptism or not, it is the chief power of the church that must determine it. Or if the occasion require solemnity which may argue him that officiates it to be chief of the church, no Deacon nor Presbyter must presume to do it before the Bishop. But because Baptism is the Gate as well of the invisible Church as of the visible, and because the occasions are many and divers which endanger the preventing so necessary an office by death, in this regard the practice of the primitive Church alleged by Tertullian, *de Bapt. cap. 18*, must not be condemned, whereby Baptism given by him that is only baptized is not only valid but well done. Though my intent hereby is not to say that it may not be restrained to Presbyters and Deacons when the church is so provided of them that there is no appearance that Baptism can be prevented for want of one.” (Thorndike.)

Note 5, page 29. The Body of our Ecclesiastical Laws in the time of Edward VI. gives the following brief Charge to the Clergy:—

“Non sint compotiores, non aleatores, non aucupes, non venatores, non Sycophantæ, non otiosi, non supini, sed sacramentum *Litterarum* studii et prædicationi verbi et orationibus pro Ecclesiâ et Dominum diligenter incumbant.”

R. JONES, PRINTER, RUTHIN.